

# THE LATTER-DAY SAINTS MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH  
UNTO THE CHURCHES.—REV. II. 7.

No. 48.—Vol. XV. Saturday, November 26, 1853. Price One Penny.

## ADAM, OUR FATHER AND GOD.

(From the Journal of Discourses.)

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well beloved Son of God; upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle, or in other words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son, Jesus Christ has become a personage of tabernacle, and has a body like his father. The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are. The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that, to their disciples. I will tell you how it is. Our Father in Heaven

begat all the spirits that ever were or ever will be upon this earth; and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal.

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him. He helped to make and organize this world. He is **MICHAEL, the Archangel, the ANCIENT OF DAYS!** about whom holy men have written and spoken—**HE is our FATHER and our GOD, and the only God with whom we have to do.** Every man upon the earth, professing Christians or non-professing, must hear it, and *will know it sooner or later.* They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal. When the virgin Mary conceived the child Jesus, the Father had begotten him

in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; from the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.

Again, they will try to tell how the divinity of Jesus is joined to his humanity,

and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "it is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea—"if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

Treasure up these things in your hearts. In the Bible, you have read the things I have told you to night; but you have not known what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

#### EXTRACTS FROM THE SECOND EPISTLE OF ORSON PRATT,

TO THE SAINTS SCATTERED THROUGHOUT THE UNITED STATES AND BRITISH PROVINCES—  
GREETING.

(From the Seer, No. 11, Vol. 1.)

Brethren of the Priesthood, keep yourselves pure and unspotted before God; and if you know of any man in the Church who already has a wife, seeking to enter into covenant with any other female, know assuredly that he has transgressed, and unless he repent, let him be cut off from the Church.

Have nothing to do with those persons who deal with familiar spirits, under the names of "Emanuelism," "Electro Biology," "Spirit Rappings," "Table Movings,"

"Writing Mediums," &c.; for they will darken your minds, and bring you to destruction; they are the spirits of darkness let loose upon this generation because of their wickedness; and they will increase more and more upon the earth until the coming of Christ, as the Scriptures predict.

Supply yourselves plentifully with every variety of useful school books for your children, together with historical and scientific works of every description; but

leave novels and fictitious works behind to satisfy the perverted appetites of the children of darkness, whose souls delight in lies and fiction, far above the great truths of heaven.

Let the Elders and officers preach faith, repentance, baptism, and the first principles of the Gospel, and such doctrines as are plain and easy to be understood; and if the people wish to learn the deep mysteries of the kingdom, let them embrace the Gospel and go up unto the mountain of the Lord's house. If they wish to learn the particulars of Celestial Marriage, baptism for the dead, and such like doctrines, refer them to our printed works where they can read these things at their leisure. Remember that you have not time to preach and explain all these things to the people; for God has sent you to preach repentance and the first principles of salvation, and if mankind will not receive these things, the greater things will be of no benefit to them. There may be times when you will have to defend yourselves against the attacks of wicked men upon these points; do, at such times, as wisdom shall direct, and be sure to connect your defence with such plain principles of doctrine, as shall be likely to do the people good. Wise servants will follow good and wise counsels, and will preach by the gift and power of the Holy Ghost; but those who give no heed, will preach their own folly both in precept and example.

The signs of the times are portentous, and clearly indicate the approaching downfall of the nations, and the overturning of kingdoms, empires, and republics, preparatory to the coming of Christ, and his personal reign on the earth. Every individual, therefore, of the Saints should be awake to perform quickly and in righteousness every duty required of him.

Among other things, there are many of the Saints who give no heed, in the least, to what God has said in a revelation entitled, "*The Word of Wisdom*;" they treat it with perfect indifference; yea, worse, some even boast of their disobedience to this advice, and almost laugh at those who attempt to obey it. Poor creatures! the day will come when they will mourn and lament, and that too, when it is too late to retrieve an ill-spent life; when the destroying angel will teach them that every word of God means

something, and that none of His sayings can be neglected with impunity. There must be a great reformation among all the Saints in regard to this thing, as well as in many others, before they can expect to enjoy many of the great blessings of the last days.

There are others who call themselves Saints who neither pray in their families nor in secret, but are as cold as the northern blast, in regard to their duties towards God, towards their families, and towards the Church. Such had far better be out of the Church than in it; for God will spue them out of His mouth, as corrupt fruit which has lost its flavor.

There are others whose names are enrolled among the Saints, who think more of their property than they do of salvation. Such say in their hearts, "we will wait awhile before we gather up to Utah; it may be that the Saints will be driven again, and we shall lose our property, if we go. We can tell better how things will be in a few years to come, and if we think our property will be safe, we will venture up." Woe unto such, for unless they speedily repent, they shall perish and their property with them. Such covetous hypocrites are not worthy of the kingdom of God or any of its blessings, but they will go down to hell to keep company with the rich man, instead of being gathered into Abraham's bosom with poor Lazarus. The Saints must learn one lesson, namely, that all who desire to enter the kingdom of God must be willing to sacrifice all things for the sake thereof; and he that is not willing to do this will surely fail, and his hopes will wither away and perish.

Finally, dear brethren, let me exhort you, with all the earnestness of an humble servant of God, who is deeply interested for your salvation, to refrain from every evil—to be examples of righteousness before Saints and sinners. Read the Book of Mormon, and the revelations and prophecies given through the Prophet Joseph, and obey the same. Give the most earnest heed to the counsels of the First Presidency—to the Twelve, and to all the faithful authorities of the Church. Use every exertion to flee out from the corruptions of the Gentiles, and to obtain for yourselves an everlasting inheritance among the people of God; for the day of the wicked is far spent—their sun will soon go down in the midst of clouds and thick

darkness—a long and dreary night awaits them; but upon such as fear the Lord and keep His commandments, the sun of righteousness will arise, and their day will be glorious; for their sun shall no more

go down; and God will be unto them an everlasting light which shall shine for evermore.

ORSON PRATT.

Washington, Oct. 1st, 1853.

## MORMONDOM, PRESENT AND FUTURE.

(Extract from the New York Tribune, Oct. 25.)

We are led to these remarks by seeing in some English journals a degree of editorial unhappiness on the solution of the Mormon problem. The rapid development of the Mormon community in all that constitutes material, power and prosperity, is admitted to be worthy a place in the annals of heroic pioneership and industry. Beneath their stalwart hands the desert is made to blossom like the rose, and their skilful enterprize is gradually making them independent of foreign manufacturers. All the external characteristics of a thriving, social State are found among them; but yet their existence contains elements that are held to be dangerous to the welfare of the country, and whose removal forms a very knotty and puzzling question. The standard ignorance of American principles, the usual failure to apprehend their practical working, and beneficent, corrective influence, are strikingly manifested in regard to this subject.

The difficulties between the Mormons and the people of the other States are not difficult of reconciliation, except in the matter of polygamy. On account of this peculiarity, it is suggested in some quarters that war must ultimately be made upon them, and their sect be put down by main force. And those who cannot quite approve so extreme a remedy, still regard the phenomena offered by the increase of the Mormon Church with great anxiety. Both these classes of people overlook the fact that the evil in question needs only to be let alone in order in time to work its own cure. Wherever industry, newspapers, and the English language exist, polygamy, no matter on what superstition and perverted appetites it is based, cannot stand against the progressive enlightenment of the people. It is a false institution, and carries within itself the certainty of its extinction. We must ap-

ply to it the democratic rule of liberty and reliance upon free discussion. Like the other ramifications and absurd features of the Mormon theocracy, it must be suffered to wear itself out from its own hostility to the culture and wants of a civilized people, and from the pressure of the superior manners and intelligence of society round it. If there be State interference, legal coercion, to oblige the Mormons to surrender their oriental interpretation of feminine character, it will create a book of martyrs for them, and prove a seed for their Church, which will take centuries perhaps, to uproot. The way is to show to their women the folly of their degraded position in allowing themselves to be considered unfit for heaven except as wives of he-Saints. This can be done by gentle example and mild teaching—or at the worst by strong remonstrance, but not by force. Christendom has been spitting on the Jews for eighteen hundred years; it has deprived them of all the ordinary avenues to honor and success; and yet the Jews flourish as a sect. So will it be with Mormonism, if persecution seek to eradicate polygamy and kindred errors.

And after all, the polygamy of Salt Lake Valley is not simply an outgrowth of Mormonism, but its existence is due to the imperfect recognition of woman's rights in Christendom. Except in this country women cannot be said to have any rights, and even here they are scantily and grudgingly acknowledged, save in a few particulars. In Europe, women are normally brutalized and degraded. Their natural protectors, or allies, men, are seized by conscript laws, severed from home during peace, and murdered or mutilated in war, and the women are reduced to the level of brute beasts. If there be one occupation more foul and filthy than another, the chivalry of Europe assigns it to women. If Pandemonium in



full council had been consulted to devise a condition of habitual dishonor and undeviating degradation, it could not have conjured up a worse state for woman than that which elects her to fill offices of shame, dirt, hardship and brazen publicity. In this country, however, women are better off. True, they are taxed without representation; they have no votes to contest with rum-hole partizanship, or tobacco-squirting patriotism; but still the native instincts of democracy place woman above the fell shames and sorrows to which the system of Europe consigns her. The exception to this, of course, is slavery, by which fifteen hundred thousand creatures of the sex and sympathies of our mothers, wives and daughters, are bought and sold like swine or oxen; and to question the godlike purity and political excellence of such treatment of that sex which has fired

poetry and prophecy with all that it can claim of the good and gentle, is to endanger the existence of the Union.

Out upon the execrable hypocrisy which cants with villainous whine over the polygamy of the Mormons, and justifies evils even more outrageous! Let us wipe off the stains and vices of slavery, and then our morality will be less pharisaic. Let us above all revere the tenderness and devotion of women. Let their innocence and simplicity be their sword and shield against all dishonor and outrage. Let their voice be heard as potent as that of conscience, though as still. Give them in Christendom—in republican Christendom—their due, irrespective of education, wealth, fashion, blood, or color, and the polygamy of the Mormons will melt in the yeasty waves of the sea of opinion which will everywhere roll round it.

## THE MORMONS.

## EXTRACTS FROM HISTORY OF THE MORMONS.

(From Chambers' Repository of Tracts, No. 53.)

The origin, growth, and present condition of the singular sect, calling themselves the "Church of Latter-day Saints," form a curious and instructive chapter in the history of fanaticism. Within the space of twenty years since they first sprung into existence, they have gone on rapidly increasing in influence and numbers, and are now an established and organized society, amounting to not less than 300,000 people. They have borne the brunt of calumny and misrepresentation, endured the severest persecutions, and, in spite of every conceivable obstruction, triumphantly vindicated the earnestness and sincerity of their mistaken faith, and the practical objects which they have considered it their special mission to realise in the world. Their progress within the last ten years has been extraordinary rapid, and is utterly unparalleled in the history of any other body of religionists. They are now a distinct and peculiar community, with a complete and effective organisation; they possess and enjoy in common great wealth and material resources; their final settlement of Utah or Deseret, in New California, is in the highest degree flourishing, peaceable, and

orderly: and they appear not unlikely to become an important and independent nation, whose influence, politically and socially, may be expected to affect, and possibly to modify, the older and neighbouring forms of civilisation.

Of himself [Joseph Smith] it has been said: "He founded a dynasty which his death rendered more secure, and sent forth principles that take fast hold on thousands in all lands; and the name of Great Martyr of the nineteenth century, is a tower of strength to his followers. He lived fourteen years and three months after founding a society with six members, and could boast of having 150,000 ready to do his bidding when he died; all of whom regarded his voice as from Heaven. Among his disciples he bears a character for talent, uprightness, and purity, far surpassing all other men with whom they ever were acquainted, or whose biography they have read." Nevertheless, it is added: "But few of these admirers were cognisant of other than his prophetic career, and treat with scornful disdain all that is said in disparagement of his earlier life. With

those who knew him in his youth, and have given us solemn testimony, he is declared an indolent vagabond, an infamous liar of consummate impudence. He is regarded by the 'Gentiles,' who saw him in the last few years of successful power, to have been a man of unbridled lust, and engaged with the counterfeiting and robbing bands of the Great Valley; but these charges have never been substantiated." The man had faults enough, no doubt; but it would be the grossest injustice to deny that he had also some sterling and commanding qualities. Much of the impostor as one may detect in the beginnings of his career, any one who carefully observes his progress, may perceive that his character and designs became developed into something that was at least partially commendable. A rude, uncouth genius, who, like many another genius, for a long while apprehended not his mission; knew not the things which Nature had appointed him to do; and yet, with a blind unconscious instinct—manifested through many follies and insincerities—he struggled, and could not help but struggle, to make felt the influence and administrative power which he was born to exercise among mankind. We may call him a sort of mongrel-hero, and non-commissioned leader of the unguided; a charlatan-fanatic, whose work was half knavery and half earnest, and whom, probably, Nature had ordained to do the rough pioneering of civilisation in the waste places of her kingdoms. That he had available powers for leading and for ruling men, there is proof in the multitude and successful consolidation of his adherents. Saint or sinner, Joseph Smith must be reckoned a remarkable man in his generation; one who began and accomplished a greater work than he was aware of; and whose name, whatever he may have been whilst living, will take its place among the notabilities of the world.

Among no people is the dignity of labour held more sacred than by the Mormons. The excellency and honourableness of work is exemplified in their whole polity and organization. "A lazy person," we are told, "is either accursed, or likely to be; usefulness is their motto; and those who will not keep themselves, or try their best, are left to starve into idleness." The labour for support of one's self and family, is taught to be

of as divine a character as public worship and prayer. In practice, their views unite them so as to procure all the benefits of social Christianity without running into communism. The priest and the bishop make it their boast that, like Paul the tent-maker, they earn their bread by the sweat of their brow; and teach by example on the week-day what they preach on the Sabbath."

The territory of Utah is extensive, but it is calculated that hardly one acre in ten is fit for profitable cultivation. Immense tracts of pasturage around the cultivable spots are held in common, and are not intended to be given up to the possession of individuals. It is worthy of being mentioned, that when the Mormons arrived in the valley, they did not quarrel about the fertile, eligible plots, but put a portion under cultivation jointly, and made equitable apportionment of the proceeds of the crop, according to the skill, labour, and seed contributed. The city was laid off into lots, which, by mutual consent, were assigned by the Presidency on a plan of equitable and judicious distribution. It is true, after the assignments were made, some persons commenced the usual speculations of selling according to eligibility of situation; but this called forth anathemas from the spiritual power, and no one was permitted to traffic for the sake of profit. If any sales were to be made, the first cost and actual value of improvements were all that was to be allowed. "The land belongs to the Lord," it was said, "and his Saints are to use so much as each can work profitably."

In all their social and domestic relations, the Mormons are represented as being uniformly cheerful. Though professedly living in anticipation of a miraculous millennium, they object not to enjoy the hour that now is, and cordially participate in all the healthful and gladdening satisfactions which this temporary state affords. It is one of their peculiarities to blend the serious with the gay, and to invest their most light and frivolous pastimes with a kind of religious sanction. "In their social gatherings and evening-parties," says Lieutenant Gunnison, "patronised by the presence of the prophets and apostles, it is not unusual to open the ball with prayer, asking the blessing of God upon their amusements, as well as upon any other engagement; and then

will follow the most sprightly dancing, in which all join with hearty good-will, from the highest dignitary to the humblest individual; and this exercise is to become part of the temple-worship, to 'praise God in songs and dances.' These private balls and soirées are frequently extended beyond the time of cock-crowing by the younger members; and the remains of the evening repast furnish the breakfast for the jovial guests. The cheerful happy faces, the self-satisfied countenances, the cordial salutation of brother or sister on all occasions of address, the lively strains of music pouring forth from merry hearts in every domicile, as women and children sing their 'songs of Zion,' while plying the domestic tasks, give an impression of a happy society in the vales of Deseret."

In only one respect can the Mormons be said to outrage the ordinary morality of mankind—and that is in what has been styled "their peculiar institution of polygamy." "That many have a large number of wives in Deseret," says Gunnison, "is perfectly manifest to any one residing long among them; and, indeed, the subject begins to be more openly discussed than formerly; and it is announced that a treatise is in preparation, to prove by the Scriptures the right of plurality by all Christians, if not to declare their own practice of the same." This we must regard as a serious and debasing blemish in their "patriarchal" form of life, tending, as it manifestly does, to the inevitable dishonouring of women, and the desecration of the holy ties of family. It seems probable, however, that among a people so generally earnest and sincere, there is natural health, and virtue enough to lead them back eventually to a nobler and purer relation of the sexes, to that sacred and only natural relation which from the first has been ordained to man and woman.

There are some other disturbing elements in Mormonism, which are most likely destined to be cast out or modified, if their peculiar social polity is ever to be anything but a temporary experiment. Right as they may be, theoretically, in holding that just and proper human government rests upon a true interpretation of the divine will, their practical exemplification of the principle is nothing more than a product of the human will—the will, namely, of the Seer—supported and directed by such judgment, intelligence,

and other mere natural ability which he may happen to possess. If the voice of the Seer were, in fact, the voice of God, all would indeed be well, and their theocratical pretensions might seem to be sufficiently established. But so long as we have only the Seer's word, and the assertions of his disciples in support of the assumption, the claim of a divine right to govern must be tested by its results; and whether these be admirable or the contrary, the power of a ruler acting by an indefinite right, resolves itself into a manifestation of pure despotism. While the despotism is just, and the people comparatively incompetent to take part in the management of their political affairs, such a system of government may be productive of advantages, and in most respects answer the needs and ends of the society; but as education spreads, and the perennial inspiration of the Seer comes to be doubted or denied, a pretension so arrogant and preposterous will inevitably produce rebellions, and must finally go the way of all the shams that have been annihilated. This the present President, Brigham Young, apparently perceives, for we hear that, with praiseworthy caution, he is "wary of giving revelations," and seems to be waiting for the time when they may be quietly dispensed with. He tells the people that the prophet has left more work carved out, than several years of faithful diligence will accomplish; and until all the duties thus entailed have been fulfilled, he does not consider needful to ask for any more light from Heaven!

In drawing what we have written to a close, our own conclusion is, that the Mormon doctrines are for the most part nonsense, but that what the Mormons do is in many ways commendable. The world may very well permit them to indulge in their millennial fancies and patriarchal crotchets, so long as they live peaceably and honestly among themselves, and make no intolerant aggressions on the beliefs and religious systems that differ from their own. Their steadfast and honourable industry, the unity of aim and sentiment that subsists among them, their zealous devotion to a central idea, their reverent, if perverted, recognition of a Supreme Power over them, the pleasant fellowship that results from their social regulations, and the robust and sterling independence by which they are distinguished as a community; these, and other highly creditable

qualities and characteristics, assuredly entitle them to the honest respect of all candid and discriminating persons, and must sooner or later secure for them an extensive and deserving admiration. Nothing but goodwill and an indulgent charity are due to these earnest, stalwart children of the desert—these rough and intrepid backwoodsmen of the universe—who, called by a voice which they but imperfectly understand, have nevertheless gone forth to subdue and cultivate a remote and barren region, so that, instead of the heath and the brushwood, it may bear grain for the food of man, and become a blossoming and fruitful garden for his habitation and delight. Not inaptly have they been likened to the Puritans of New England; for although their professing faith is different, they resemble them thoroughly in their hardy isolation and exclusiveness, and are endowed with the like invincibility of purpose; they are as energetic and as enduring; they have sustained persecutions more fiery and desolating, have toiled against all imaginable obstructions for liberty to work and live, contended bravely with wild Indians and the hordes of pestilent outlaws that lurk about the frontiers of civilization; they have passed through many and enormous perils in roadless prairies and primeval forests, in rocky fastnesses and on the waves of bridgeless rivers; and after the severest struggles and endurance, they have at last made for themselves a prosperous and peaceful home in the bosom of the wilderness. These people are not to be despised, nor too much taunted with the impositions or irregularities of their founders; for whatever may have been the

moral state of Mormon society in times past, according to all reliable testimony, great improvement has been for a long while steadily going on, and is sufficient to justify us in the belief, that in regard to the few peculiarities of conduct which demand our reprehension, there will eventually be a decided and permanent reformation. Their successful exemplification of a great social principle—the principle of concert in employments, and in the distribution of the products of their industry, along with the many solid and generous virtues which are daily manifested by their common lives and conversation—may be fairly considered proof of a large preponderance of worth, sufficient to overbalance the few admitted sins they may be guilty of; and considering that there is no society in which there is so little habitual crime and misery, and so large an amount of general comfort and well-being, the Mormon polity may be said to be admirably suited to the people living under it, and to answer all the ends for which it has been constituted. As a plan for obtaining the aggregate result of single efforts, it is the best social and industrial experiment that has yet been tried on any considerable scale. Summed up in the words of one of the Mormon writers—a man of no indifferent learning and ability—it is a polity intended to enable and induce “each person to operate at what and where he can do best, and with all his might; being subject to the counsel of those above him.” In an enterprise so nobly philosophical and judicious, no unprejudiced or discerning mind can wish them anything but a continued and prolonged success.

---

### *The Latter-day Saints' Millennial Star.*

---

SATURDAY, NOVEMBER 26, 1853.

**EMIGRATION.**—We have received letters from the Presidency in Zion, touching the subject of emigration for 1854, and are now prepared to give further information upon the course which will be adopted for the next emigrating companies to Zion. As we have before stated, the sum of £10 is not sufficient to remove the Saints from England to Great Salt Lake Valley. Their removal the past season was accomplished by our borrowing money for them, and depending upon assistance from the Saints in the mountains, which extra expense the emigrated Saints would have to pay after arriving at their journey's end. These inconveniences were undertaken in order that the greatest possible number of Saints might have it in their power to



gather, and we are happy to learn that our policy is so highly approved of in Zion. President Brigham Young writes—"I am very happy to receive the assurance contained in your letters, of the zeal of the Saints in rolling forth this work, and their great desire to emigrate to head quarters, where alone they can get an experience in many things which they cannot get in England, and where they can be free from the bonds, and oppression, and misery in which they are now enslaved. And I am also pleased at your having borrowed money from the rich (after they have paid their tithing), to enable you to send more of the poor than could otherwise have come this season, and we will settle those drafts when the brethren arrive in the Valley."

We have already informed the Saints that the Presidency in Zion have arranged for a considerable amount of means to be appropriated to the Perpetual Emigrating Fund next season, because of which we do not deem it wise to depend upon the Presidency for assistance for the ordinary emigration. This will of necessity require us to make arrangements here for the entire cost of the journey, which will not be less than £13 per head. All, therefore, who emigrate the coming season by their own means, under similar arrangements to those of the £10 companies of last season, will be required to furnish £13 each, which, from the past year's experience, is supposed to be sufficient to defray all expenses necessarily incurred under a wise organization. Of this amount, £8 should be sent to us, through the Presidents of Conferences, before the 25th of December next, that it may be forwarded for the purchasing of teams, &c.

We are being asked many questions relative to emigration, which are fully answered in our instructions given in the *Star*, last year, upon the subject. The general features of those instructions will be as useful and applicable the coming season as they were last, and all persons who intend emigrating will do well to refresh their memories by searching out those instructions, where they may find answers to their inquiries, and much information designed for their benefit. This is particularly enjoined upon Pastors and Presidents, that they may be prepared to give counsel to all those whose duty it is to apply to them for it.

The time of embarkation will be about the same as last winter, commencing in January, and ending in March.

**THE PERPETUAL EMIGRATING FUND.**—This Fund appears destined to accomplish a great work in the gathering of Israel. The coming winter will greatly extend its operations. In a communication which we have received from the President of the Perpetual Emigrating Fund Company, there are about 170 persons designated to be forwarded by the fund. This shows that Saints in Zion are feeling after their friends in the British isles, to gather them out; and we hope such indications of brotherly regard may continue to increase rapidly, until a mighty gathering is gloriously achieved—until the ranks of the Saints in Europe are even more rapidly thinned by the assistance of their friends in Zion, than the ranks of the Irish people are by the aid of their friends in America. The cry has been that the Emerald Isle would soon be depopulated, at the rate she has been losing her inhabitants by emigration for two years past, mostly by aid which they have received from friends who have gone before them; and when the Saints in Zion and the Saints scattered abroad unitedly co-operate, to the extent of their abilities, a far more surprising work may excite the curiosity of the nations, and teach them a lesson in favour of union, which can only be learned from Saints.

We do not wish the advantages for emigrating, to be less than they have been; therefore, we purpose to emigrate those who can only raise £10 each, under the

regulations of the Perpetual Emigrating Fund Company. They will be required to sign bonds, obligating themselves to pay the full cost of their passage to the Company in the Valley; and the £10 received here will be placed to their credit, to apply on settlement, if they desire. It will require the same amount of money (£13) to fit out the Fund emigrants, as other companies, and a similar outfit will be provided. No one, therefore, will be expected to join the Fund emigrants, who is able to furnish the sum of £13, without putting that amount into the Company's hands, at or before the time of embarkation. Those who emigrate by the Perpetual Emigrating Fund, or by the £13 companies, will not be allowed more than 100 lbs. weight of luggage upon the plains. All persons who intend emigrating under the Perpetual Emigrating Fund Company's arrangements, by furnishing £10, should forward to us £3 each at their earliest convenience. The remaining £2 can be paid in Liverpool at the time of embarkation.

Many who have nearly the amount of means required for their emigration, are writing to us to know if they can be helped by the Fund, to the amount they are deficient. Such applications should in all cases be made to the Presidents of Conferences, and to the Pastors, who will have charge of appropriating the allotments made to their respective Conferences, to such individuals as are worthy. This duty of appropriating the means of the Fund should be performed under the united supervision of Pastors and Presidents, that those poor who are most worthy may have the blessing which is designed for them. It is the imperative duty of all persons who have any responsible part to act in connection with the Fund, to guard its interests with the utmost care. We are sorry to say that such has not been done in all cases heretofore. There may be families well calculated to assist in building up a thriving community, who would be an honour in the midst of Zion, who have been long in the Church, and have faithfully maintained an honourable standing, and who, with a very little assistance, would be able to gather; such cases might be worthy of consideration with others, as the greater number would thereby be forwarded, than if the amounts were appropriated to those who were entirely destitute. In no case should real merit be sacrificed to the accommodation of the unworthy because they have a little means. Let the hopes of the righteous be strengthened, while the hopes of the wicked perish.

To gather those who can only raise £10, which will constitute a great portion of the next emigration, we shall be under the necessity of obtaining money to supply the deficiency of £3 per head. This can be done to the advantage of those who wish to take their money with them to the Valley, by depositing the same with us, and taking our drafts upon President Brigham Young. This is the only safe method of transmitting money, as many persons have been robbed of their all, upon steamboats, and in other places, where the traveller is exposed by the way. Such a policy should be universally adopted by the Saints, for the safety of their means, while we, thereby, could operate more extensively for the general good.

There are many Saints who have money lying in the Bank, at a very trifling interest, awaiting the time their business, or other circumstances, shall permit them to emigrate. We wish to say to all such persons, that it will be greatly to their interest to deposit all their monies with the P. E. Fund Company, and it will be ready for their use at any time they may be prepared to emigrate. Who, that have got the least spark of faith in the Latter-day work, would not esteem the kingdom of God as the safest place for their treasures? If the treasure is in the kingdom of God, it may be possible to find the heart there. The blessing God will bestow upon those who put their means and their hearts into His work, is not to be compared with a two per cent interest. The Lord does not deal with men upon such small-souled principles.

when men step forward and show that they are not afraid to trust Him; and if they will not do this, He will show them that He has power to take when He pleases, and that they only possess that which belongs to Him, though it be the earth and the fulness thereof. When men learn to dedicate their all to God and His cause, no good and profitable thing will He withhold from them. If you will act upon these principles, brethren, you will realize the promises of God to you. Let us have your idle money for the gathering of the poor Saints, and when you are prepared to emigrate, it will be ready for your purpose.

We have also a word for another class of the Saints—those who are purposing to furnish £10, or £13, and emigrate under the direction of the P. E. Fund Company. Who of these have got faith to make a *donation* of their money to the Fund, instead of having it appear to their credit at the time of settlement? The Company is willing to assist them by furnishing the amount of means they are deficient of, without which they would have to remain another year. Why should they not then be willing to assist others in turn? This they can do, even when so poor that they cannot emigrate themselves, by *donating* to the Fund the money they furnish for their emigration, and obligating themselves to pay to the Fund in Zion the full cost of their removal. By doing this, it will not delay their gathering one moment; in this respect they will not suffer the least inconvenience. Then come forward, brethren, and donate your money to the Fund, that its operations may be extended another year, while you go up to Zion, where there are great advantages for accumulating wealth, and there pay the full cost of your passage. This would be a testimony, both to God and His Saints, that you go up to Zion with a pure heart to build up His Kingdom, and to assist in the gathering of His people Israel.

We hope to see the Presidents and Elders awake to these principles, and study their importance and magnitude, and comprehend their glorious tendency; then teach them to the people, that they may know how to get honour to the cause of God. These principles, if adopted, would begin to produce the wonderful results shown by our figuring in *Star* No. 47. All this is in the power of the Saints, even in the times of their poverty. Ponder these things well in your hearts, beloved Saints, and do not wait to be commanded in all things, but search out the many ways in which you have power to work the works of righteousness on the earth, otherwise you will be accounted as slothful servants, and will not be able to stand.

There are many Saints who can raise half the amount required for their emigration, and but little if any more. If this class of Saints will put their means together, and send the same to us, through their Presidents, with the name and address of each person, half of the number can be forwarded with the first emigration, and if they will do their duty, the emigration of the other half can be depended upon in two years at most. Some hundreds can probably emigrate by adopting this suggestion, who will otherwise be under the necessity of spending years to come in Babylon. The utility of such a measure can be tested. Try it and see. It is the only way of proving truth and "Mormonism."

The Saints should consult their respective Presidents upon the subject of emigration, instead of writing to us for information, which they have at their own doors, and even in their own houses, in the *Star*. Any necessary information which may be required, we shall be pleased to impart, if in our power, that the Saints may be gathered, and truth triumph in the earth.

FOREIGN INTELLIGENCE—*Italy*.—Under date of October, Elder Jabez Woodard writes. Three had been added to the Church since he last wrote. Persecution was

rife. Elder Woodard had had several narrow escapes from the hands of his enemies. The work was onward.

**Burmah.**—In connexion with Elder McCune's letter, we have received one from Elder Elam Ludington, dated September 1st. On the 21st of August he baptized one person.

We trust that Elders Ludington, Savage, and McCune will be enabled, amid the chances of war, to plant the Gospel firmly in Burmah. The faith, energy, and integrity of Elder McCune are highly commendable. We can appreciate the nature of his feelings when the doctrine of Celestial Marriage was first made known to him. We are gratified to learn that his integrity of heart carried him eventually to a righteous conclusion on the subject, and enabled him to triumph over the traditions which he had previously imbibed. Such will be ever the case when the revelations of the Almighty come in contact with our preconceived notions, and the feelings those notions have engendered. In these moments of weakness and of trial, we feel our dependence on the inspirations of the Holy Spirit, and, thanks be to God, they are always given when humbly and faithfully sought, so that the truly honest and diligent may walk without stumbling. There are, doubtless, many truths, yet, which, when made known to us, will come as much in opposition to our ideas and feelings as any that have already been revealed.

**OUR FATHER ADAM.**—The extract from the *Journal of Discourses* may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by His servants, things *new* as well as *old*, until man is perfected in the truth. And we would here take occasion to remark, that it would be well if all our readers would secure a copy of the *Journal of Discourses* as it is issued, and also of every standard work of the Church; and not only secure these works, but attentively read them, and thoroughly study the principles they contain. Those of the Saints who fail to obtain the standard publications of the Church, will not be likely to prove very intelligent Saints, and will be very liable to wake up some day, and find themselves wonderfully behind the times, and consequently will not be able to stand the day of trial, which will come upon all the world. Without the intelligence that comes through the Holy Priesthood, the Saints cannot gain salvation, and this intelligence is given in the various publications of the Church. Who then will endanger his salvation by being behind the times? Not the wise, certainly.

**THE "MORMONS."**—The extracts from the *New York Tribune*, and *Chambers' Repository of Tracts*, show that in many quarters public opinion is not so fiercely set against "Mormonism" as has been the custom in times past. But we have not room to enlarge on the subject this week. We may say a word or two next.

**ARRIVAL.**—Elder Thomas O'bray left Malta, on the 23rd of October, on board the *City of London*, and landed at Southampton after a passage of thirteen days. He designs emigrating to the Salt Lake Valley the coming season.

**DEPARTURE.**—Elder J. F. Secrist left London, on the 8th instant, for Switzerland, via Paris.

**APPOINTMENTS.**—In appointing the successors of those Pastors and Presidents who will be released at the New Year, we have ordained the following alterations and appointments to take effect on and after the first day of January, 1854.



Elder Benjamin Brown is appointed to travel and preach, to comfort and instruct the Saints, in the Manchester, Liverpool, Preston, Staffordshire, and Shropshire Conferences.

Elder Daniel Tyler is appointed to succeed Elder Benjamin Brown in the Pastoral charge of the London, Reading, Kent, and Essex Conferences.

Elder Richard Cook is appointed to the Pastoral charge of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Charles R. Dana is appointed to succeed Elder Richard Cook, in the Pastoral charge of the Cambridgeshire, Bedfordshire, and Norwich Conferences.

Elder John Barker is appointed to succeed Elder Dorr P. Curtis, in the Pastoral charge of the South, Wiltshire, and Lands End Conferences.

Elder James Carrigan is appointed to succeed Elder Robert Campbell, in the Pastoral charge of the Glasgow, Edinburgh, Kilmarnock, and Dundee Conferences.

Elder Israel Barlow is appointed to the Pastoral charge of the Birmingham, and Warwickshire Conferences.

Elder William G. McMullin is appointed to succeed Elder Graham Douglas, in the Presidency of the Warwickshire Conference.

Elder George W. Bramwell is appointed to succeed Elder A. Marchant, in the Presidency of the Birmingham Conference.

Elder Isaac Allred is appointed to succeed Elder G. W. Bramwell, in the Presidency of the Southampton Conference.

Elder William Smith, of the Norwich Conference, is appointed to succeed Elder Isaac Allred, in the Presidency of the Dorsetshire Conference.

Elder John Brown is appointed to succeed Elder J. V. Long, in the Presidency of the Cambridgeshire Conference.

Elder William Glover is appointed to succeed Elder Thomas Squires, in the Presidency of the Newcastle-upon-Tyne Conference.

Elder William Empey is appointed to succeed Elder John T. Hardy, in the Presidency of the Hull Conference.

Elder Matthew Rowan is appointed to succeed Elder William Glover, in the Presidency of the Sheffield Conference.

Elder William Pitt is appointed to succeed Elder William McGhie, in the Presidency of the Derbyshire Conference.

Elder Noah T. Guyman, is appointed to succeed Elder Matthew Rowan, in the Presidency of the Worcestershire Conference.

Elder James Pace is appointed to succeed Elder Job Smith, in the Presidency of the Bedfordshire Conference.

Elder Osman M. Deuel is appointed to succeed Elder Joseph Westwood, in the Presidency of the Staffordshire Conference.

Elder John Mayer is appointed to succeed Elder John O. Angus, in the Presidency of the Shropshire Conference.

Elder Thomas B. Broderick is appointed to succeed Elder John Barker, in the Presidency of the Wiltshire Conference.

Elders Carrigan, McMullin, Smith, Empey, Pitt, Guyman, Deuel, Mayer, and Broderick, are instructed to repair immediately to the fields of their appointment, and make themselves acquainted with the condition of the work over which they are to take charge, before their predecessors retire. Those Pastors and Presidents who are to be succeeded in their labours by Elders inexperienced in those callings, are requested to impart to them all the information that can aid them in the discharge of their important duties, both in relation to financial and spiritual matters.

S. W. RICHARDS, President.

DANIEL SPENCER, Counsellor.

## THE BURMAN MISSION.

BAPTISMS—PERSECUTIONS—PLURALITY OF WIVES.

Rangoon, August 27, 1853.

Dear President S. W. Richards—I last wrote from Martaban, informing you of the progress of the work of the Lord in this land.

During our march with the Martaban column through the Sitang Valley, which lasted six weeks, I preached the Gospel to the European portion of the force, in my tent, every Sunday and Thursday evening. I baptized one man during the march. Persecution raged in the camp, though a good number attended the meetings, and many were anxiously inquiring after the truth, but were held back from obeying the Gospel by the bitter enmity manifested by the camp, generally, towards all who were known to favour "Mormonism," or "Joe Smith," as they named me.

I remained two months at the town of Showaygheen, with the artillery park, of which I was in charge, and was fortunate enough to obtain the use of a phonghee-house, that is, the house of the Buddhist priests, to live in, and I made a chapel of it, continuing our meetings for preaching, the same as on the march.

During my stay here, I baptized two men belonging to the force, but the devil raged, inciting the enemies of truth to make use of many threats against us, threatening to burn the house down, to shoot us, &c.; and the brethren who had to live amongst them suffered very much. At length the authorities turned me out of the phonghee-house, which they claimed as government property, and pulled it down, under pretence of requiring the timber of it to build the barracks for the troops. I took possession of another, and that the authorities also turned me out of. I then obtained the permission of the engineer officer to take possession of an image-house on the top of a hill, beside a pagoda. This house was filled at one end with large gilt images—the gods of the poor Burmese. This I had walled in with mats, and I had a floor of wood put in it for me, by the kind engineer officer, and here I again commenced preaching the Gospel of our Lord Jesus Christ. But I had not held possession more than a fortnight, when I was again warned to turn out, as the authorities required to build a

magazine for powder round the pagoda, the wall of which magazine, they said, would have to run through my Chapel. They commenced pulling down just sufficient of the roof to render the building uninhabitable, and then stopped. I moved into my tent, with the feeling deeply impressed on my mind that my work was done at Showaygheen.

A few days after, I received orders to return to Rangoon, which I was most anxious to do, as Elder Charles, the brother I had left there to take the oversight of the Church, had been persecuted in his troop to such an extent that he was utterly unable to attend on meeting nights; and, in consequence, the house was closed, and the Gospel ceased to be preached; and just at this time it was made known to us that the doctrine of "plurality of wives" was held by the Church, which caused some to stumble and fall, and I was myself astounded and much grieved, though I could not doubt for a moment that this was the Church of Christ, and that God owned and blessed His people; I esteemed this as sin, which would be followed by chastisement if not repented of; and upon my becoming convinced that the doctrine was of the Lord, I was still troubled in mind. I accordingly wrote to the brethren at Calcutta to give me further information.

While waiting for an answer to the above, before again announcing the opening of the house in Rangoon for the proclamation of the Everlasting Gospel, Elders Ludington and Savage, from Great Salt Lake City, via Calcutta, arrived in this place, when the house was at once opened, and the Gospel is now again preached, and I bless God our Father that I can now contend with all confidence for the above doctrine, as revealed by the Lord, for the exaltation of His Saints in the world to come. I also feel to thank God for the arrival of Elders Ludington and Savage, as they can give their undivided attention to the rolling on of this great work, which in consequence of my position I can not.

May the best blessings of heaven and earth be upon your head, to enable you

to roll on the glorious work of the last days for the gathering of Israel in the British Islands. When my period of service with government expires, I hope to be privileged to go to the valleys of the mountains—the home of the Saints, after visiting England, and the Isle of Man, my native place, to try what I can do amongst my kindred after the flesh, to

induce them to obey the commandments of God, and gather out of Babylon, ere the desolating judgments, which are written in that Bible they profess to believe in, overtake them.

I am, dear brother, yours obediently, in the Everlasting Gospel,

MATTHEW McCUNE.

## MIRACULOUS CASE OF HEALING.

35, Jewin Street, City, London, October 22, 1853.

Dear Brother—At the request of Elder Brown, I send you the enclosed statement—which I have penned down from the sister's account—of the great blessing she has received from the Lord in the healing of her body, in order that, should you deem it wisdom, it may appear in the pages of the *Star*.

The sister referred to, called here a day or two ago, and was still rejoicing in health.

Yours, in the Covenant,

Elder S. W. Richards.

THOS. C. ARMSTRONG.

Sister Elizabeth Northen, residing at No. 36, North-street, Lambeth, London, for two years suffered extremely from a disease which afflicted the whole of one side of her person, accompanied by excruciating pains in her side and back; and her leg and hip were so contracted that she was generally unable to walk without assistance. She sought the best advice at two hospitals, but without any relief whatever, and had other medical advice, but all proved unavailing, as she remained in continual pain.

She had a strong desire to attend the meetings of the Saints, of which privilege she was thus debarred. In answer to prayer that the Lord would give her that relief and strength which would enable her to worship with her brethren and sisters, the Spirit of the Lord manifested to her, that if she went to the meeting and was administered to by Elder Benjamin Brown, she would be healed. This manifestation was repeated a second time, which so impressed her mind that she determined to make an effort to go. With much difficulty, and in great agony, she, accompanied by a sister, went to the meeting in Vauxhall-walk, and

there was administered to by Elder B. Brown, assisted by Elders Ely, Thorn, and Kemp, upon which she felt greatly relieved; and shortly afterwards she felt something, which was accompanied by a sense of pressure and heat, descend from the crown of her head to the soles of her feet, upon which she exclaimed, "Surely, the Holy Ghost has descended upon me, and through me, and I am healed," which was, indeed, the fact; for since that time, she has been enabled to attend to her family duties as if nothing had been the matter with her. This was about a month ago; and, to the utter astonishment of her relations and neighbours, she continues in health and strength, praising God, and giving glory to Him, and spreading abroad on every hand the principles of the everlasting Gospel, through obedience to which she has become the recipient of such great blessings.

ELIZABETH NORTHEN,

RICHARD NORTHEN, { Husband of  
the above.

BENJ. BROWN, {  
JOHN ELY, { Elders.  
JOHN THORN, }

## VARIETIES.

BOHEMIA appears to be in a state of anarchy.

Most serious riots occurred among the turnout operatives at Wigan, Lancashire, in the latter end of October.